

609, 123

Indonesia OB1
Borneo OC1
Land Dyak OC8
● Flores OF9
Makassar OG6
Sadang OG8
Ambon OH4
Ceram OH9

/For data on the reception of the foreign traveler, investigator or author by the local people, see also category 574. /

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614 main suku there are several others in Rewarangga, but they have moved in and are not original suku. But any one of them may be given land and become in effect "members" of the communities. Thus Tibo is a suku which has virtually entered Roworeke. Later I got some kind of an explanation that it was formerly a kampong on the hill above there, but has now moved into a section of Roworeke. In fact, I saw this section, with only about three houses, and it is called Kopoedo. Among the suku which are "foreign" in Rewarangga are Ambu Djawa, Ambu Nduru, and Ambu Rutu. Ambu means grandfather.

624 Later I got more information about the mosa
632 laki. Evidently in the kapitanschap there are four big mosa laki: mosa laki mere, giri tumba, ndeto au, and sike sani. Then, in each kampong there are four with the same names, but they are on a lower level even though their functions are the same. I met the mig mosa laki mere and giri tumba of Rewarangga. They were old fellows, dignified, dressed in adat clothes, and most refreshing in contrast to the modernized Catholics like the kapitan and the guru. They are polite and quiet. I got the impression that maybe most [887] of the mosa laki are older men. They are probably mainly if not all pagan too, and probably mainly illiterate.

614 Talking with the kapitan and the scribe and a
582 few other lads later, I learned that suku exogamy is not necessary if there is enough distance between the relatives. Thus the kapitan is married to a fellow-Odja. They noted, however, in my questioning, that most people seem to have married exogamously.

527 The second day was the Flag Day, and I took
129 ten fellows in the jeep from Roworeke. After the ritual, which was not very impressive (the Sikka radja made a speech with little grace), we went
● 123 with Ariens (the Controleur) on a ride to Nanga-

- 123 panda, a kampong about thirty kilometers to the west along the coast road. The drive was very
133 scary above tremendous cliffs above the sea, but the scenery was magnificent, with Pulo Ende in the bay and the mountains all around. The road is extremely dangerous, especially when the rains come. The kampongs here seem to be
[771] mainly Mohammedan. They are shabby. Only one
361 side, that which faces the sea, of Pulo Ende, is inhabited.

123 When we returned it was too late, although the men were sitting in the pasanggrahan. We talked
[582] for a little while and I got some information on the non-existence of strict exogamous marriage rules. We also talked a little about a map and the schedule with the assistant. Then we took them back to the kampong. We did nothing more that day, but the kapitan suggested that we go to Kilimutu, the colored lake mountain, on the next day, Sunday. I refused at first, but then thought that I might as well and get it over. I note that
[181] these people are not retiring and respectful like the Buginese, although the kapitan is really quite polite. Still he has an eye on the jeep as a means of getting around. They are all mad over the camera and talk constantly about photographs I should take and give to them. I could easily lose my patience with them. They keep asking for things.

126 The next day we went to the kampong at seven
123 in the morning and tried to get away fast. But we had to take photographs, and I was almost deluged with requests for more from all sides. I took pictures of the two old mosa laki, the kapitan, etc. The old mother of the kapitan, a good type with the usual betel teeth, asked me through the interpreter to take her photograph before she died. I said I would on the return
123 from the lakes. Finally we got off, and I had a terrible struggle insisting that I could take

- 123 only six, including me and Kattenburg, in the jeep. A wisecracking and obnoxious religious guru, who had started right off giving us a lecture on the virtues of Catholicism, got right in and displaced a better man.

- 632 The kapitan has no authority as I see it, and I remember the kapitan of Gunung Rodja who Arriens said has real power. He had told me that he had to help this kapitan all the time because he is so weak. He looks and acts this way, and is young anyway. He should have thrown the guru out. I would have done so, but I did not know what his influence really amounted to. Anyway, we finally got off with this unpleasant guru, who talked all the time in a raucous voice, the kapitan, the secretary (assistant) a nice lad, and a quiet relative of the kapitan who was dressed in adat clothes, a young man who sat in the rear box who said nothing. We went up the dangerous road for 52 km., beyond Ndetosoko, passing a few kampongs, including the magnificent hillside kampong of Wologai, and Ndoeria. At km. 52 we turned off onto a grassy road and passed two kampongs on the twisting and high road to the mountain. We got there in two and one quarter hours in all, and it was a fine sight, on top of the world. The elevation is 1550 meters. Red lake is really almost brown. The green one is Nile green, and the blue one is robin's egg blue.
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133 [262] We ate lunch, during which I found that in Roworeke they eat dogs. The guru talked constantly, and the kapitan seemed to be dominated by him. The secretary was his butt and he constantly punched and pushed him like a real joker.

- 123 I got so sore at the pressure to take more than four of them along that I threatened to go home and call off the trip. All the way I thought of how disagreeable these people were, except for the secretary and a few other young ones. The old ones are almost uniformly O.K. The guru is oily and loud and hearty.
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632 The kapitan of Ambu Nggobe, whom I met in a new hadji costume before, is a rather oldish one. Ariens says he has the most power of any one in Ende. The guru is a hard, pushing, Christian type, who has lost the old respect forms and feels superior to all the others. This guru kept trying to find out whether we¹ were Catholics, but we didn't tell him.

191 At last we went back to the kampong but stopped off in a fine village near where the Kilimutu road leaves the main road. I forget the name. It has [142] handsome women, proto-Malay type, who are ruined [276] by betel. The men too are pretty good looking. Some of the children are very intelligent. I asked about the language situation and the guru said that only the schooled ones speak Malay anywhere in Ende. Thus the old ones do not, but this is not entirely so as some of the old ones who were never schooled are able to speak Malay.

342 In this kampong the houses as usual are roofed with alang-alang thatch. There are many barns, 343 which are small and have roofs which go to the floor. The graves are in the plaza. One was 764 very large and of massive stone situated under a 178 roof. It was the grave of an important ancestor. Others were of usual stone piles and slabs. One burial was set up last month, as it said on a wooden cross set up on top of the old style stone slab grave. The bodies here are laid out in a lying down position in the stone cists. From later evidence in Roworeke I think that many individuals may be placed in one grave. They lift the slab, move over the old bones, and set the new body in. In the old days they would put the body wound up with gemutu ropes in a tree until the whole thing rotted. Then the bones were placed in a box which in turn was placed in the cist. A rather long time ago the government made the people here dispose of the bodies at once.

1 [Die, Kennedy & Kattenburg--Analyst]

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349 set on the rafters a similar chest with bones of
766 the old ancestor of the Odja suku. I was told
769 that this has been there for hundreds of years,
614 but then it was reckoned that it had been there
621 for at least seven generations. It too was
covered with ikat clothing. There was no drum
in this one. They said that when the ancestor
suku feast is held, hundreds of people gather
here and buffaloes are killed, as was true in
the other place. All around are many other stone
cist tombs, all graves of descendants of the big
342 Odja. There are some high houses here, but most
of them are lower in construction.

286 In Padjambu we saw many women spinning and
weaving. One girl was pressing cotton fluff on
a primitive wooden wringer arrangement in order
to flatten it before spinning. It looked just
like an old-fashioned clothes wringer. We saw
an old woman preparing the loom threads in the
first stage of ikat work. The white threads were
wrapped with fiber windings. We saw several ikat
sarongs, all of which were heavy and dull in
[435] color. The kapitan said that I could buy one for
[181] fl. 150.00 and another for fl. 250.00. This
again shows the grasping character of these folk.

● 123 I forgot to say that the kapitan wants to go
to Larantuka with us. I refused to let him go
along. Also, at the Odja ancestral bone bundle
tower an old mother said we had to leave an offer-
ing. We left some cigarettes. Perhaps they
wanted money.

286 These ikat things are all over. I don't like
386 them very much, but they are genuine. The cotton
531 is grown locally and is pressed and spun. The
dyes are blue and black and are made from indigo
leaves. The ikat work is done with ties of fiber.
[438] Indeed, the only trade material used here is the
red dye they buy in the stores. They also weave
regular cloth, but the colors are always dull.
The designs are small and indecisive.

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771 I see many old pagan men and women here, un-
301 like in Leloba. They wear necklaces, earbells,
291 and ikat sarongs. I saw one old man getting gin
with bamboos. Many women here go about bare
breasted.

304 Most people have their teeth filed. They are
flattened.

621 The kepala kampong, who has sore eyes, say
124 that Leloba and Wailolong were combined in the
negri lama. There is still much intermarriage
and a very close relationship between these two.
Later, when I got to work with the guru and he
saw that I needed to get every name, etc., he
was scared and said that it is easy if he has to
do this in his kampong but hard in Wailolong.
Thus there is a big gulf between even nearby kam-
pongs. This question took us until 7:30 to talk
over and we are still in trouble.

124 I knew this morning that I should not take a
● 123 man who is not a member of my kampong, but he is
115 so good in other ways that I yielded to the priest.
It is clear that the main rule in this kind of
research is: never take an assistant who does
not live in the kampong. If you do he will not
be received easily and he does not know the local
gossip and intimate personal matters which would
prove helpful. Also, I can't sit in his house in
the kampong, and this is important for impres-
sions. I may be able to work out a compromise
at greater cost by using the Leloba guru but an-
other assistant in Wailolong. This is a mess and
from now on I follow my instinct on choosing an
assistant. We finally left after dark.

797 At noon today I went to the mission headquar-
ters to get gas. It alone has any, because V.
and W. has no trucks here. I can see that the
mission has everything. It is really the admin-
istration here. The pasanggrahan boy said that
the Catholics here do not use the name "Christ"
because this is taken to mean Protestant. In-

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789 father told him to shut up. This was another
776 of his familiars. He also had a seven-headed
179 snake as a familiar. I asked what ever happened
[825] to these familiars, and he said that they do not
appear any longer because the people do not feel
the need for them. But if one called them, they
could come to the old guru. That is, the fa-
miliars are inherited from father to his succes-
sor son. This is amazing, and shows clearly that
the old guru, at least, and indeed the young one
and the kepala kampong, still take seriously much
of the old belief despite Christianity. I eased
[123] into this by talking like a kafir myself, as
usual, and they came along to a stage of talking
in a way that would horrify the priests. At one
point the guru stopped and said, "My, we're
talking like Kafirs unbelievers, infidels7."
There is plenty left here of the old paganism,
and I can see why the priest said it would be
easy for them to slide back into their former
habits.

24| People must keep quiet when the crops are
824 growing as they would scare away the food spirit
in the plants otherwise. When there is a harvest
there are feasts and many gatherings. This may
be the reason for the harvest feast pattern.

36| Wailolong was originally located in the hills.
Then they moved down to the coast where there is
a crossroads at Okka. After that they moved only
about thirty years ago to their present location.
The first move was the result of the government
pressure to make them come down out of the hills.
The second move was halfway back to the hills.
Leloba has moved only once, that being the ori-
ginal move down from the higher hills. Wailo-
long and indeed other kampongs here have grown
fast in recent years because of cleaner condi-
tions, better medicine, etc. They know this
well. Wailolong has grown apace and keeps grow-
000 ing. The houses in the oldest negri lama were

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291 similarity. The ikat work and weave patterns
184 of sarongs especially show certain differences.
302 In Sikka the children have the front half of
482 their hair shaved. Here also the women and
children usually employ a tumpline.

[527] We had one day in Roworeke as December 27
123 was Independence Day. We left for Badjawa on
the latter, after a ceremony. As appears to be
usual in Roworeke, which is a most annoying en-
vironment with constant requests for jeep rides
and a general lack of respect, the kapitan and
a large group had to be taken first to kilo-
meter 10 where they had a garden. The kapitan
and the kepala kampong pleaded that we come to
haul them to Ende for the ceremony tomorrow,
[292] but we refused firmly. Today the kepala kampong
wore a woman's felt hat with a chin string.
304 His wife who is pregnant had a tattoo over her
arm, but it consisted of a name and random
marks. I see this sort of thing everywhere. The
old patterns seem to have gone. Today the thing
to have tattooed is your name. Then we went
back to Roworeke and went to work in the "office"
which was full of flies and people.

621 The kampongs in Roworeke are as follows (the
361 area extends from kilometer posts 5 to 8):

1. Nuamere (kilometer 7; the kapitan's area)
2. Bitu (across the road, north of Watu Roga)
3. Kopoëdo (inside from Nuamere)
4. Puñdjambu (same)
5. Roworeke Asal (same)
6. Ae Boñ (along the road below Nuamere)
7. Ae Utu (along the road below Ae Boñ)
8. Wolomere (across the road from Ae Utu; the secretary's area)
9. Tana Ri (kilometer 6)
10. Ndetu (kilometer 5; many Ende folk live here)

[L.i.e., Kennedy and Kattenburg -- Analyst]

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784 There is definite totemism here though some
614 clans have no taboos or totem ancestors. But
611 it is the usual thing. Weol may not use one
769 kind of bamboo, because the ancestors were born
562 of this bamboo. Pau may not eat a certain kind
of monkey, as the ancestors were linked (this
is the assistant's va'u). Women marrying out
of the va'u may eat the totem of their own clan
but must go through a special rite. Men may
never give up the totem taboos, even if they
live in an ambil anak arrangement.

574 The next day we went to Weol and up to the
273 kampong with the assistant. We brought native
276 tobacco and gin which we had bought for fl. 2.00
123 in Ruteng. As we entered the kampong, on the
right we noted the house of the kepala kampong.
Next to it is that of the tuan tanah, where we
sat on the front porch. Both of these houses
are of the new style, but are sooty because
there are no chimneys. The children carried two
chairs up from Tjantjar for us and later brought
a table from the school. However, the assistant
and the tuan tanah and the kepala kampong sat on
a mat on the floor. Others were in the back-
ground. On the rise in front was a great crowd.
We gave gin and tobacco to the old people and
[262] were later served first coffee and then two hard
boiled eggs. Others got no eggs. The eggs came
by chain-passing from the next kampong, Ndung.
Evidently eggs are something special. The old
tuan tanah knows everything, and his brother the
kepala kampong is old and smart too. The kepala
of the third panga of Weol kampong sat in the
rear. He too is old.

632 The daluschap Rahong is one of the thirty-
621 nine in Manggarai. The dalu are of Bima origin,
or at least this is true of most of them. There
are thirty-three kampongs in Rahong. The tuan
tanah knows all of them, including the constel-
lations. They are as follows:

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191 is always in Manggarai. I have seen this before.
"Mengerti sedikit, tidak bisa tjakap I under-
stand a little bit, but I can't speak it/.

53 We saw a poor show at the pasar malam. It
177 was a sandiwara traveling troupe like the one
831 I saw on the ship. It consisted of torch
singers and crooners. The gallery came down
with a carioca in western dress. The contact
was not close, but closer than they used to
make it, and at the end the woman half fell into
the man's arms. They shrieked. This very mild
sex symbolism in dance was extreme for them.
Their dances, as usual, are incredibly dull.
The songs repeat themselves over and over again.
526 And they carry on their whip fighting day after
day. They even abuse football, and play it
from dawn to dusk. This is like the ten games
[171] of baseball a day in Micronesia. They overdo
things.

201 As we were sitting in the assistant's house
576 with him and the other guru, a woman came in
and swiftly pushed her face into mine, holding
123 my head and rubbing noses. It seemed almost as
832 though she were using her mouth a bit too, and
I wondered if this were a combination of nose
rub and sniff kiss. She then went quickly to
Kattenburg and then to the two guru. Nothing
would stop her, even embarrassed protests from
the guru. The assistant asked who she was, and
the other said she was Marcus's wife (who's
that?). We were so embarrassed that we turned
at once back to the questions, and we acted as
though nothing had happened. We saw her later
in the rear of the house, looking queer. Query:
Was she crazy, or was she doing some bit of un-
thinking etiquette? But even if she were crazy,
she must have been following a pattern here,
or why do it in exactly that way? It would
have been better if it had been the other guru's
wife, who is a beauty.

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621 some of the mountain kampongs in Rewarangga
361 are probably older than Worowai. Each kampong,
632 however, has a negri lama, and from there the
[614] people descended. Nevertheless, kampongs are
still formed partly of suku or suku sections
coming in and joining the old settlers from
the negri lama.

443 The market "wheels" follow a daily series
as in Celebes. These wheels run in different
directions. Thus one runs out to Wolowaru,
and another runs out on the Badjawa road. The
traders follow the pasar week from market to
market.

431 There is no exchange of gifts between kam-
pongs, although there is gift exchange in
583 marriage, and this is set. A man gives "male"
562 things (animals, gold, money, tusks) and a
woman gives in return "female" things (cloth,
mats, rice, etc.).

776 As I drove back to Ende with the guru, he
784 pointed to a place on the river near Wolomere,
and said that many had drowned there recently.
The water is deep, he said, and there lives a
"head" of a human being. It is still living
and people have seen it. The Bapa ketjil has
seen it several times, in daylight. It moves
around as though on short legs. It is just a
human head, with hair. They don't know what
it is or where it came from. However, the
people are now scared to bathe here. The vic-
tims have been sucked under. He asked me my
opinion. I wonder if he, a zealous Christian
• [123] and perhaps a mission spy, is testing my faith,
because he asked me when we were on Kilimutu
if I could see spirits. But it may be sincere.
They call this living head the Kolo mesa ("Head
alone").

622 Error: There is an adat kepala kampong as
693 well as an administrative kepala kampong. The
624 adat one is the ata nggañh nua, and he is locally

Wailolong

582 I asked if there were many marriages between
614 Wailolong and Leloba. He said that before
177 there were many because they were allies and
578 nearby. In 1912, however, when the Dutch came
797 in, his father, who was the head man of Leloba,
decided it was useless to fight. Wailolong,
however, decided to resist. This strained the
friendly relations which had existed before,
and until recently there have not been too
many marriages. I also wonder, inasmuch as he
mentioned in this connection that missionaries
entered the region in 1907, whether the more
rapid Christianization of Leloba might not also
have strained relations with the relatively
resistant Wailolong.

124 After telling me that he was in fine spirits
177 because my pyribenzamine had cured his asthma,
578 he said he was also happy because he got such
a fine reception in Wailolong when he went from
● 123 house to house getting the census material. He
609 had been afraid of this, and thought that the
people would snub him. This would have made
him much ashamed. This was also why he in-
sisted that we get the kakang to order the
Wailolong folk to give the information. Now
he reports that he was received with open arms
and that the Wailolong folk say they are de-
lighted that a big man of Leloba is coming
among them to work, and that also big men from
the United States are getting their names and
their customs down on paper. They said that
they felt submerged for many years (and their
kampong looks a bit dingy and dispirited) and
that now they are having a rise. It looks to
me as though Roy really feared a bad time, and
this shows that the probable relations between
these two communities were really distant until
we came. We may have brought peace and good
609 will to the two kampongs. It is also amusing
123 to note his remark that when we first appeared,

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123 the Wailolong folk were suspicious. They said,
609 "Who are these guys? Can it be that now that
Holland is going out we are going to be taken
over by the United States and that they are
the advance agents of American imperialism?"
He has explained to them that we are interested
only in adat, etc., and they are now contented.

614 We discussed a certain rank which appears in
343 the record. It is nu'a luka. There must be
562 one of these, a woman, for every kepala suku
243 and kelake (except, as in the case of kepala
suku and kelake, when the same woman is both
nu'a luka suku and nu'a luka ama). As Roy puts
it, every "barn" (that is, an adat barn, for
there are many ordinary barns) must have not
only a kelake but also a nu'a luka. These
women do two things:

(1) Pass out rice seeds to the planters.

(2) Pass out rice to the workers after cook-
ing. They were often the wives of the kepala
suku and kelake.

[114] We also noted a possible error in Vatter. ¹
He has (I think) only one tuno wudjo. There
614 are as many tuno wudjo as there are kepala suku
796 and kelake and nu'a luka. That is, each "barn"
83 must have one. These were formerly young vir-
784 gins, but now with so few young girls still
241 pagan, they are either (1) old women still re-
[857] maining pagan or (2) very young girls, almost
[887] babies, who are as yet unChristianized. (Ironic
[797] note: The Catholics have destroyed the one
"virgin trait" in the old culture by not letting
them have little girls for tuno wudjo.) (I
remember how impressed Roy was when I indicated
the parallel between Mary and the virgin tuno
wudjo.) These tuno wudjo are evidently posts
held for life, or at least as long as they re-
main pagan. They function at the rites each
year, and for the whole growing season they
cannot eat sacrificial animal meat (pig and

1 [See bibliography, cat 113 -- Analyst]

Woe

600 up together again.

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Some of the suku are large, some are small, and some have died out. They have the same idea in this regard as I noted on Ambon: that a group which dies out may well have disappeared because of a wrong committed in the old days. It is as though there were a curse on them. Roy mentioned a case of an ama (I think) which did a lot of killing. Now it is extinct. Another group used too much magic, and it too died out. (Magic keeps cropping up. They have taken on my term kekuatan adjaib with a vengeance. I often wonder if they are kidding me, seeing that I like the pagan stuff.)

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Roy says that the roles of the sexes has not changed at all. However, when there was much warfare formerly, the women were important in helping the men by bringing in supplies, encouraging them, and in making magic against the enemy behind the lines. (Supply, psychological warfare, morale division, and "research.")

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One firm rule which is changing today, however, is that in the old days the women never did work in the field, except for helping in planting and in the harvest. This is still so in a large degree, and it is true enough that the women are seen around the kampong all day while the men are off in the fields. However, nowadays more women go out and help with agricultural work. This is a slow trend. In the old days men would be ashamed to have women doing agricultural work. This was not their role (and there is a very sharp sex division of labor here).

Indeed, women have no work, properly speaking, except house work. They do very little agricultural work, even today. The planting stuff they do is clearly ritually linked, at least in part, and the harvest is evidently always an exception.

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Roy says that the women have equal status,

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764 bells in the chapel tolled and the service was held. The body was buried in the cemetery.

124 Roy has been full of life since I gave him
923 some medicine for his asthma. He jokes and
laughs. He had a meeting of the Red Cross
yesterday, and the Radja and Dr. Sutomo and
other notables were there. He knocked them out
with the new words he has learned from me
(sistim, desas-desus, kekuatan adjaib, etc.).
They asked how this came about, and he said
that the American professor was responsible.
He told the priest that I was better than Vat-
ter, as we talk over each point at length, and
I tell him details too, and then we discuss
everything. Also, he says, everything is told
to me and nothing is hidden, as he puts it.
He tells the people, even in front of me, that
I am like a suwanggi, because I learn so fast
and come with material that an outsider should
not know, and because I anticipate things that
are not yet told. At one point, he said that
I could join up and become a member of the
Kottang sib.

162 The ratio between men and women here is about
793 fifty-fifty. They think this is all right.
589 Perhaps only two per cent of the women never
marry, and it is exceedingly rare to find an
old bachelor. There are no nuns or priests in
Wailolong yet. Leloba has one nun now. There
is a case in Lewohala at the present time of
a father making a terrific fuss because his
daughter wants to become a nun and his son
wants to go to a seminary. (Is he a pagan?)

586 Formerly there was no divorce according to
178 adat. There are two pagan cases in Wailolong
and this is considered new.

684 I asked about adultery, and Roy said that
in the old days if there was a case of adultery,
the woman remained the man's wife, but a fine
had to be paid. Or, if the couple were found

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[302] Formerly almost everyone filed his teeth down to the gums. Now this is optional, although most of them still file their teeth down a little for evenness. No more do they file them down to the gums. Women do not file them until they are married. Then they may or may not file them. Before, it was required. There is no specialist to do this. It is simply done by a clever person, with a stone. The teeth were blackened with varnish before, but now they let them color up with betel (and how they do). Tattooing was a matter of choice formerly as it is today. The tattooing of personal names, of course, is recent, and it is very frequently seen. There are no special beliefs in this regard. There was never any cutting here.

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181 The next day I had to bring several people to the hospital, and I became irritated and scolded at the way these people always pile in whenever I take any one of them anywhere. Even later today, just when I was thinking the assistant was going well, he made me the proposition that I should give him a tanda mata (remembrance, so he won't forget me) when I leave. He suggested a briefcase. He was very "sly" about it, but I can see that it is pure grasping. And they are too dumb to realize that I see through them. They think I can't see what they're doing.

164 We worked at the pasanggrahan and later took the patients back to Roworeke. The assistant's wife has a three-week swelling, which looks like a bad bone condition, on the brow to the side. These are unhealthy folk. We brought back the assistant's "foster mother," an old woman who had been in the hospital for a week for some blood trouble. She is a bisa mari, a sorcerer, and the best one in Roworeke. She is also a dukun, and the folk call on her all

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836 be very angry, and I think he said that he might kill her. As for the men, he says that the situation may be different, as there were easy women in the kampong, that is, for example, widows whom a boy might get. Thus, it seems that unlike remote Wailolong and Leloba, the boys tended to get some sex experience premaritally, but the girls were regularly virgins until marriage. The same situation exists today, he says. I guess there is little doubt that this is outside the free premarital belt.

582 Probably as astonishing a thing as I have
178 seen in regard to marriage here is the younger age which they say now prevails everywhere. They are sure of this, and indeed they shout it out. This is a real and deep change.

124 Today the old mother of the kapitan sat with
• 123 us, and had our questions translated for her.
181 Also, there was a decent old lad there. He understood Malay and seemed to speak it too. He was middle-aged. There was the usual impolite talking while I tried to talk, and looking at the clock, even ringing the alarm at noon. And the secretary is as bad as the others. Then at the end, after I had heard enough in Endenese to know that they had been talking of it all the way through, the kapitan comes up to me and asks me to get a tanda mata (souvenir) for him too, that is, a briefcase. I said I would try to get one in Batavia as there was no place to get a good one here, but they have evidently talked that over and do not trust me, as he said, "Why not get one in the toko here and give it to me?" Then the secretary said on the way out that a good one for the kapitan would be the kind of zipper bag I carry. They are impolite, and so stupid that they think they can delude me. They have no shame, and they are crafty. They constantly pass around my cigarette case, obviously considering whether they might ask for one of those too.

651 Arriens said that he had heard this from the Radja as a big source of trouble now. I can imagine it. Their big trouble on this simple level, with the government, was only taxes (and for a few, jail). Thus, when freedom comes in, it means freedom from the Dutch burden, taxes.

[622] Anyway, I noted that the kapitan, as usual
[554] when in trouble, had called the giri tumba and the big ata ngga'eh nua (Bapa Ketjil) to come to his house in full adat dress. This underlines again the point that real prestige is in these old adat chiefs. They are the ones to call upon when a real decision has to be made. And there sat the malcontents, about to face the adat chiefs.

114 In Ndonga, as I waited for the assistant to get the dukun from the hills, I sat in the jeep and read Bruine's report on Lio, which was very appropriate. As church got out, there gathered about at least twenty men and boys, and the latter hung over me while I was reading or at least trying to read the book. They were astonished, and read aloud, when they saw words [212] like "mosa laki Ndonga." And some of them could [515] read the Dutch. Overall was the smell of sweat and onions.

181 The last trick of the assistant was to ask
123 for my fountain pen so that he could look at it and think of me. These folk are easily the most greedy yet. I doubt that one could appeal to mere good spirit here.

114 I think I have finally located the Rea which
103 Elbert and Körner² always refer to as Rea Ndonga. I think they mean the Ende coastal area. I know where Ndonga is, but I now see in a map in the Bruine's report that Tanah Rea is the former name of the area in which Nangapanda is on the south coast. It stretched to the north coast of Flores.

000 Back in these hills, which I wish I could explore, there may well have been endocannibalism!

(Probably the Controleur at Lio--Analyst)
(See bibliography, cat. 113--Analyst)

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124 sistant, Cornelius, was fine. I left him a stamped envelope and paper to get information on the bride price and mother's brother's daughter marriage frequency.

114 Van Bekkum showed me a great volume typed before the war by an assistant of his on
124 Manggarai marriage customs. It was only two-thirds done, and he needs another year to complete it. It is all planned out and indexed. It is monumental and should be translated and published. Van Bekkum says that only Cornelius could do the book. He also went on a several months field trip for the mission to Puluë Island, off the Maumere coast, where there was said to have been an aboriginal population. He has a manuscript on the Buffalo sacrifice there.

He is a remarkable fellow and importuned me only a little for palm wine and tobacco for the old men.

574 The last day we went along to the near end
● 123 of the road, to kampong Anam, one of the dalu
[273] kampongs. Here there were plenty of kraeng with hangovers, and some still a bit drunk. This is a very large kampong, with perhaps a population of six hundred. There is a tjompong in it and several tuan tanah. At the tjompong, which had stones newly and nicely arranged, were sticks stuck with wood chips on them with rice and bits of other types of food, offered at the New Year feast. I was invited into the main tuan tanah house, and there I sat with lots of men in a circle, on mats and on mat cushions. Women played fine drum and gong music, and men sang fine sanda songs, with solos and choruses.
[782] Hanging on the rafter near the center was the main naga bamboo food shelf, and in each family section along the walls were similar ones. Food was placed on them. The house was rectangular (there are no more tuan tanah houses in

1 [pastor at Ruteng -- Analysis]

342 this area which are round, because the rectan-
574 gular ones last longer and the people like
● 123 them on this account, because all of them
must pay for a new one). They gave me roasted
bits of pork (tough and with plenty of fat),
and the palm beer, which was milky and strong.
I took photographs of them and they were
amazed.

342 This is a new kampong, and is merely named
[103] six (Anam). There are plenty of round houses,
but all of them with partly wooden walls. The
assistant says that there are still a fair
number of the real old style round houses with
no walls, especially in Tjibal.

574 In the afternoon I went to the mandur's house,
592 where he served a fine dish of ear corn, fresh
from the garden, and also some corn cooked by
steam in the leaves. We also had rice, etc.
He is a real host, and his old father talked
some. I took photographs of the family, includ-
ing his handsome wife. She is from Pongkor.
Plenty of her sisters seemed to be about, and
he said something about how this is quite usual
for a wife's sisters to live with her.

114 Finally we pulled out of Ruteng in the morn-
ing on January 31, expecting to ship out of Reo
that day. I stayed in Reo waiting two days.

(487) Going down the mountains I noticed that the
567 land was largely empty. The road led through
the dalu Tjibal. Down this road used to come
the slaves for shipping to Bima from Reo.
They were sold especially for firearms. Many
Manggarai descendants must be all over Indonesia,
because so many slaves were exported. Thus
there is a section "Manggarai" in Batavia. And
of course there are plenty in Bima.

114 In Reo, which is a poor place, I went to
Kedindi, the port, or rather the beach with
sheds of palm. There was no ship. Therefore
I went back to Reo and stayed at the pasanggra-